

but whenever he saw a man in pursuit of his liberty, leaving behind him his chains with the vassalage that he would fling off forever, he needed no labored and long-winded argument to convince him that the fugitive had a right to himself and a claim upon the sympathy of his fellow-men, and from the mere impulse of humanity he was prompted to aid him onward to a land where the clank of the fetter and the crack of the whip should no longer vex his ear. I find much of this natural feeling in the community, and have seen enough to convince me that it is steadily and rapidly on the increase. The human heart, unless grossly perverted from its natural impulses, by interest or by prejudice, revolts with horror from the proposition to return the fugitive back to his bondage or to render any facilities to the pursuer, who follows like a bloodhound on the track of his panting prey. This feeling of sympathy for the wronged, and disposition to assist him in his escape, is by no means confined to those who are professedly abolitionists. Tell such men we have in Pittsburgh an editor who will advertise for the man-hunter, and civil officers who will prostitute themselves and their station to the infamous purposes of the kidnapper, and they will look into your face with the utmost evident incredulity, and seem restrained only by courtesy from accusing you of slandering the official dignitaries of our city. Alas! how blind to all the teachings of humanity, or how dead to every finer impulse of the human heart, must he be who can lend himself to the man-hunter, and for a paltry pittance become an accessory before the fact to the horrible crime of man-sealing!

Though our fellow-traveller would not hesitate to aid the fugitive slave in his escape, he could by no means entertain the idea of immediate emancipation. He was asked why he objected, "Oh," said he with much apparent sincerity as if history and common sense had not uniformly taught the contrary, "it would be dangerous—revolt and bloodshed, anarchy and desolation would ensue." He was requested to give his reasons for entertaining such an opinion, but though evidently intelligent on other subjects, he could give no reason for his belief, except that "it must be evident to every one that such must be the results of emancipation."—He was pointed to the British West Indies—to Antigua, where emancipation was instantaneous; to other islands which had rejected the apprenticeship system after the trial of four years—to Mr. Scoble's unquestionable testimony of their present prosperity and steady advancement in intelligence, morality and wealth—and he was dumb!—He could not deny the facts, yet they proved a position so totally opposed to the one he had assumed as indisputable, that he evidently knew not what to say, and therefore, like a wise man, said nothing.

I was happy to find that one of our travelling companions was an intelligent, and apparently, warm-hearted abolitionist. He had recently returned from a tour of four years in Europe, and had much of the ease and gentleness of manner which extensive intercourse with the world, added to naturally kind feelings, will give one. He had once been shocked at what he considered the principles of the abolitionists, but an investigation of them had resulted in the conviction of their propriety and their consequent adoption. He described graphically the feelings of an American in Europe, when an allusion was made to this monstrous sin of our country.—"There," said he, "our local attachments are merged in our affection for our country as a whole. We regard it as a unit, and feel for its reputation accordingly. We are not Pennsylvanians, nor New-Yorkers, nor New-Englanders—we are not northern men nor southern men, but Americans, feeling jealous for our national reputation, and alive to her honor in the estimation of the world. "Oh!" said he, "with our professions and our institutions, slavery is a great lie, and is looked upon by other nations as without excuse or palliation. In England the subject cannot be avoided. It meets one at every turn. It is all pervading as the air you breathe. The moral sentiment of the nation is alive with it, and they are determined to give slavery no quarter while it remains this side of its own appropriate sphere—the bottomless pit!" In France, too, the great deep of public sentiment is broken up. Inquiry is elicited—investigation is going forward—and the mind of the nation is rapidly ripening for colonial emancipation. How idle it is for our Southern states to expect to cling to this unnatural institution! The public sentiment of the civilized world is fast concentrating against it. It cannot survive the onset. We do not live in an isolated country, walled about by feudalism and kept aloof from the moral influences which are abroad in the earth upon their mission of good.—The sentiments of others must affect our own. In a little while slavery will exist in no civilized country except the United States. Then, its doom in our own land will be sealed. It must soon be abolished, and the sooner it is done, the easier will it be for the masters, and the better for all parties who are now involved in it.

Such was the substance of our tourist's remarks, interspersed with interesting and frequently amusing anecdotes; and when on the afternoon of the first day we parted company for divergent routes, we all felt that we had lost an intelligent and agreeable travelling companion.

The journey over a rough road and through the mud and wet during the ensuing night was sufficiently wearisome and trying to the patience of the sleepy passengers. Among our number was a lady with an infant child. How assiduously she provided for its comfort at the sacrifice of her own! She watched over it through the long and weary night with a sleepless care, holding it in such a position that the jolting of the coach should not injure it while awake nor disturb while it slept. It was a good babe, and repaid its mother's watchfulness by bright eyes and laughing lips on the next morning, when it lifted its innocent head from the guardian lap where it had rested, and stretching out its tiny hands, crowded in the exultation of happy babyhood. I was much interested in the mother and child; but it is strange that my thoughts went far away from that beautiful picture of maternal love and infant glee, to the plantations of the South, where mothers bleed under the lash and infants are sold by the pound? Half-sleeping and half-waking, I fell into a reverie, and the leaky coach, the muddy road, and the swearing driver faded from my recollection. The scenes of the Southern prison-house were before my eye. Here bent to her unrequited toil a hapless female, with her wailing infant bound upon her back. She might not pause to hush its cry. The eye of the brutal overseer was upon her, and his lash was already

red with her blood. It was for free mothers to fondle their infants in their bosoms, or sit by the side of their little bed and sing their cradle-hymn. Another lot was hers. The joys of maternity must give way to her dread of the driver's whip. In a few days the tender flesh of her little one might be torn by that whip as hers was now. Her child was not her own. True, God had given it to her, but another claimed it as his property. On the side of the oppressor there was power, but for that heart-broken slave-mother appeared no helper.

The scene changed. A crowd of men, with eager expectation in their looks, were before my eye. A blood-red flag was over my head. Upon it, painted in capitals, was the announcement, "Slaves, Horses, and other cattle to be sold here." The hammer of the auctioneer fell frequently with its careless stroke, and humanities were given at every blow. Here the parent was sold from the child—there the husband from his wife, and tears and lamentations, and shrieks and groans went upward continually, while above them all rose the shrill notes of the auctioneer and the loud crack of the driver's whip. Presently the mother and her babe were brought upon the stand. As the auctioneer rudely seized her that he might expose her person most faithfully to gaze of the surrounding crowd, she clasped the infant to her breast as if resolved that nothing but death should ever part them. And yet she knew

"How weak her arm to save from worse than death,
From beastly men who nurse for infamy
And cherish for pollution!"

"Who bids?" cried the auctioneer. A mother and her child!—separate or together to suit the purchaser! Sold for no fault! and his hammer kept time with his tongue, as in jockey style he enumerated her good "points." She was sold and her child was torn from her arms, and sold by weight to another purchaser.—Crushing down her feelings she had looked calmly on until the seal of their final separation was set, and then they could not be suppressed. She shrieked—she supplicated—in vain. The grave is not more remorseless than those human flesh-mongers. They tore her away from the conscious baby who stretched out its little hands imploringly to the mother it was never to see again. The deed was done. Once more the scene changed. Before me, seated on the ground beneath the stars of midnight that seemed to look down upon her with pitying eyes, sat that desolate-hearted mother. A low wail was in my ear, as the voice of one who mourns the death of her first-born—yet sadder, more hopeless even than that. The slave-mother poured out the unanswerable air her lamentations for her child, and the burden of her melancholy song was this:

"Woe for thy lot, thou doomed one! woe!
A seal is on thy fate!
And shame, and toil, and wretchedness
On all thy steps await!"

My reverie was over—but the reality of suffering which slavery entails upon its miserable victims yet remains. Oh, that any who profess to have known the baptism of the Spirit of God should be indifferent to its existence! That any should justify the wrong, and plead for its continuance!

"Cry!—for the good man fileth!
If ye be dumb, the stones beneath your feet
Shall have a voice! Earth cannot be thus dumb!
Earth which hath drank the blood of innocence,
Earth, which hath hidden in her breast the slain,
Shall call to Heaven for vengeance!"

The night passed heavily with its darkness and storm, but the morning came with its bright sunshine and its balmy air. So shall the morn of freedom succeed the long dark night of despotism! In this confidence and the strength it inspires, abolitionists should urge forward their glorious enterprise.

About nine o'clock we descended into the valley where nestles the beautiful village of Meadville, looking more like a thriving Yankee settlement than any thing I have seen since I left my own New England. From Meadville to Erie my only travelling companion was a Canadian hunter, who carried in his hand a rifle of enormous weight, the very sight of which would have appalled the amateur sportsmen of our city, who sally forth occasionally with their slender fowling-pieces, and return with their silken game bags filled with those dangerous and voracious birds, the wood-thrush and the robin! During the day, our road led through a beautiful tract of country, covered with well-cultivated farms and dotted here and there with thriving villages, each with its rustic school-house and commodious church, giving evidence that the great conservative principles of our State intelligence and religion, were not forgotten in the acquisition of wealth. The hand of honest, requited toil has been among those fields and villages. They bear no marks of slavery. They flourish too vigorously for that. Let those who cultivate the one and build the other, while in the midst of the blessings which they enjoy, "remember those in bonds as bound with them," and as they would transmit their own inheritance of freedom unimpaired to their children and their children's children, demand that its blessing be bestowed impartially upon all.

"Until no longer o'er the smiling land
Is heard the voice of tyranny, and all
Who breathe the same pure air alike are free."

WHY WE DON'T GO TO THE SOUTH.—Abolitionists do not go to the South, because the right time is not yet come. The need being equal, it is usually well for us to remedy a wrong at our own doors, before we go abroad to correct one which may exist there. When we have induced the North to cease from slaveholding, then, we doubt not abolitionists will be found actively at work in the South. At present, the number is much greater in the Northern States; for the actual slaveholders are not only those who possess the nominal title to the slaves, but those who make, sustain, and execute laws to assist others in holding slaves. Those who are usually denominated slaveholders, do not compose one-tenth of the adult white male population of the United States. If the nine-tenths will cease to aid the one-tenth in committing aggression, it will become utterly impossible for the latter to hold the oppressed any longer in bondage. When Pennsylvania, and other Northern States, shall have repealed all their local laws which in any way sustain slavery,—and when, through the votes of their members of Congress, and of their State Legislatures, they shall have lent their efforts for the changing of every provision in the Constitution and laws of the Union which in any way sustain it, then (we venture to predict) will the friends of emancipation be found as zealous and active in the

South as they are now in the North; and then, we venture also to predict, will the greatest system of injustice and oppression on the earth, be near its final overthrow.—*Penn. Freeman.*

THE VOICE OF FREEDOM.

MONTPELIER, SATURDAY, SEPTEMBER 28, 1839.

The Windsor Movement.

We gave our readers, last week, some account of the recent colonization movement in Windsor—the lectures of Elliot Cresson—the organization of the Windsor Society, &c. A correspondent of the Chronicle, (presumed to be Hon Milton Brown) gives some additional particulars. He states that "the ground assumed by the lecturer was, that the Colonization Society were, *de facto*, abolitionists; (!) while abolitionists were roundly charged with the basest treachery and hypocrisy." The correspondent of the Chronicle adds, "As one to whom his arguments were addressed, the writer had an unquestionable right to suppose him sincere; and to put his sincerity beyond a doubt, proposed an amendment to the constitution of the Windsor Colonization Society, (then under consideration,) embracing the very principle he had been laboring to establish, viz: that 'one of the objects of this Society is, to endeavor to effect the entire abolition of slavery.' Yet, this amendment was not adopted, but strenuously resisted by Mr. Cresson and others." The Chronicle gravely replies that this resistance was "on the ground that it [the amendment] was unnecessary,—the whole ground of the elevation of the Negro race being covered by the constitution as it stood."!!

Unnecessary, forsooth! The Chronicle would seem to insist, then, that the newly-formed Windsor Colonization Society is virtually, or indirectly, or in the abstract, or some how or other, in favor of "the entire abolition of slavery"! Now, if it be so, we are solicitous to know by what mysterious plan its operations are to be conducted? Are its funds to be cast into the treasury of the American Colonization Society? or is this another "new organization"? Bear in mind, that the parent society stands pledged, not only by the terms of its constitution, but by a resolution adopted at its annual meeting in 1834 and never rescinded, against any object other than "the true and single object" of colonization in Africa or some other place!

To show our readers how admirably this new progeny of Colonization harmonizes with its slaveholding relatives in the sunny south, we beg attention to the annexed article. In the African Repository for March, there is an account, copied from the Nashville Commercial Chronicle of Dec. 1838, of the formation of a Colonization Society in Baldwin county, Alabama, auxiliary to the American Society. From the report of a committee appointed to prepare "a synopsis of the reasons of the people for moving in this matter," (which report was adopted) we make the following extract. People of Vermont, mark it well!

"We do not deem it necessary to enter into an elaborate argument to prove the expediency of a measure which, from its important bearing on our present and future prosperity, should be a matter of anxious consideration with all. But we consider, at least, a brief exposition of our views due to ourselves, as well as to our fellow-citizens who differ with us in opinion.

We hold it to be the duty of good citizens to duly weigh principles before they act upon them; but when once convinced that they are just and proper, and that it is expedient and for the good of the community that they should be carried out, then we hold that no lethargy, indisposition, or opposition should prevent every well-wisher of his country from using all honest means in his power to render such principles effective. And after a due examination of the plan of colonizing the free blacks out of the country, with their own consent, we believe it safe, philanthropic, and of vital importance to its tranquility; because it respects, to the fullest extent, the inviolability of private rights and private property; because it proposes to remove from among us a degraded, useless, and vicious race, who are but nominally free, to a place where they can be free and happy; because the plan has been advocated and supported by such men as Jefferson, Madison, Monroe, Crawford, Marshall, Bushrod Washington, and many other great and good men, whose wisdom and patriotism cannot now be questioned; and because we consider the measure, of ALL OTHERS, BEST CALCULATED TO PRESERVE GOOD ORDER AND PROPER DISCIPLINE AMONG OUR SLAVES. For, notwithstanding the laws of most of the individual states prohibiting their immigration within their limits to reside, it is notorious that they pass from state to state, and from one part of a state to another part, without exciting the particular attention of any one, and, of consequence, are peculiarly accessible to designing fanatics, who may, through their instrumentality, disseminate their disorganizing doctrines, involving, in their spread, insurrection, massacre, and servile war. Therefore, we deem the plan of removing them from the United States the most effectual method of counteracting the ultimate designs of the abolitionists. It is notorious that they [the abolitionists] are the most violent opponents which the scheme of colonization has to encounter. Their penetration has discovered its tendency; and they denounce it as a scheme originating among slaveholders, for the perpetuation of slavery, and for the removal of the very elements on which they [the abolitionists] rely, to produce an explosion which shall ultimately compel the Southern states to resort to indiscriminate emancipation, in self-defence. We cannot, therefore, but look upon the rapid increase of free blacks as dangerous, & affording probable grounds for the partial realization of these expectations, unless the process of removal be soon commenced and steadily prosecuted. Commenced now, and the expense of removing a sufficient number to prevent their farther increase will not be too great to permit a hope of its being accomplished; delayed to another generation, and the resources of the state would be inadequate to the undertaking.

In 1790, the free black population of the United States was only 59,140; in 1830, it had swelled to 321,350!—showing a doubling of the class, from the natural increase and from emancipation, about every fifteen years.

In the present slaveholding states, the same population was in 1790, but 23,197; and in 1830, the number had increased to 167,718—being doubled in those states, from the natural increase and from emancipation about every 16 years.

In 1829, Alabama contained only 571 free blacks; in 1830, she had 1,510, and in 30 years from the present time, at the same ratio of increase, she will contain upwards of 50,000. Mobile alone has now 467, being about as many as the whole state contained in 1820. In our own county, with an entire population of less than 3,000, according to the recent census, there are 69 free blacks.

The states of Virginia, Maryland, Louisiana, & Mississippi, are now prosecuting the object with an earnestness proportioned to the necessity of removing so great an incubus. Nor can the same policy in this state, in relation to the same object, be otherwise than beneficial, which is necessary in those. Virginia, with a free black population of 50,000, availing herself of the agency of the American Col. Soc. at Washington, has sent to Liberia about 2,000. Maryland, with a still larger free black population, has established a colony of her own, and, under a legislative appropriation of 200,000 dollars, despatches two or three expeditions annually to Maryland in Africa.

Louisiana and Mississippi have also colonies of their own on the western coast of Africa, for which emigrants leave New Orleans twice a year, in a regular packet, owned by the two societies.

In view of these premises, we cannot see the wisdom of postponing action until the approaching tornado overwhelms us with its devastations. Liberia possesses every requisition of soil and climate to afford the colonists subsistence and independence. Already have several miniature republics sprung up there, in which are cherished the principles of our own institutions; and so far as the race is susceptible of improvement, the field is a favorable one for their success. Nor should it be forgotten that it is the natural home of the negro race, and at a safe distance, whence they could never return to the injury of our slave population; and, if a stern necessity should ever demand their banishment from the UNITED STATES, HUMANITY COULD NOT PLEAD THAT THERE WAS NO PLACE PREPARED FOR THEIR RECEPTION.

What say you, brother Tracy, is "the whole ground of the elevation of the negro race covered" by your Alabama coadjutors? What says President Clay, with his sixty slaves at his heels?

James G. Birney.

The Philanthropist of the 17th, states that this gentleman passed through Cincinnati, recently, on his way to Louisville, Ky. The occasion which called him thither, was the sudden decease of his father, who resided near Louisville, and who died without will, leaving twenty-one slaves. Mr. B., the son, and the Hon. Judge Marshall, married to Mr. B.'s only sister, were the only persons legally interested in the estate. Between them a division was agreed on, by which all the slaves were set off to Mr. B. The next day,—the deeds of emancipation having in the mean time been prepared,—THEY WERE ALL MADE FREE. The same number of the Philanthropist gives a copy of the deed of emancipation.

On his return to Cincinnati, an anti-slavery meeting was held in the sixth Presbyterian Church (Rev. J. Blanchard's) which is thus noticed by the Philanthropist:

MEETING IN CINCINNATI.—On last Tuesday evening, a large concourse of people assembled to hear Mr. Birney deliver an address, in the Sixth Presbyterian church. The place was crowded. The audience listened with profound, and unbroken attention. It was one of Mr. Birney's best efforts. Clear, strong, calm and conclusive, his exposition of the nature of slavery and its horrible effects will be forgotten by few who heard him. Ex-Senator Morris being present, was called upon, at the conclusion of the lecture, and for more than an hour spoke in his usual fearless and energetic style of the inroads and designs of the slaveholding power. Both speeches must have occupied, we think, about three hours in their delivery, but the interest of the people continued, unabated to the last.

Trial of the Captives.

The reader will find in two articles which we copy from the Daily Atlas, a pretty full report, so far as proceedings have been had, in the interesting case of the African Captives. Judge Thompson has decided that the Circuit Court, before whom the case of the so-called slaves was brought, have no jurisdiction on the charge of piracy and murder. On the claim set up involving the question of property, the Judge, as reported, does not decide. The case, it seems, is to be carried to the District Court, and it is impossible to anticipate what will be the result. Our anti-slavery friends of New-York have taken every precaution to get a full report of the trial.

The Baptists Moving.

The Vermont Telegraph, the excellent organ of the Baptist denomination in this State, contains a call for a "Vermont Baptist Anti-Slavery Convention," to meet at Brandon, on Tuesday the 8th of October. The firm and consistent testimony which our brethren of this denomination have borne on the subject of human rights, fully warrants the expectation that a strong impulse will be given to our cause by this movement. The General Convention of Baptists at their meeting two years since, addressed a noble letter of admonition to their slaveholding brethren in the South. The letter was published in some of the Baptist papers in the slave states, and no doubt produced a salutary impression on many a slaveholder's conscience.

FIRE IN NEW-YORK.—On Tuesday afternoon last, a fire broke out in the National Theatre in

the city of New-York, and before its progress could be arrested, a large number of buildings were destroyed, including the theatre and three churches.

Protracted Meeting.

Many of our readers will be interested to learn that a protracted religious meeting is in progress at the Free Church in this place, and that appearances are indicative of good. The Rev. Mr. Day, extensively and favorably known in New York & Ohio as an Evangelist, is the preacher. Both as a sermonizer and speaker Mr. Day is a man of uncommon gifts. His style of address is somewhat similar to that of Mr. Burchard, though, as we understand, the two brethren have no acquaintance with each other. The meeting will continue for some time to come. Public services at 2 P. M. and at 7 o'clock, P. M. through this and next week, and on the Sabbath at the usual hours of divine service.

To our friend who writes from Chittenden County, we would say, that while we do not dissent from his main position, we do not think the publication of his peculiar religious dogmas in our columns would serve any valuable purpose. The discussion which he invites seems better adapted to a private conference than to a paper not open to sectarian controversy.

For the Voice of Freedom.

Congregational Convention—No. 1.

MR. EDITOR.—In your account of the doings of the Vermont Convention of Ministers, as detailed in your paper of August 31, there is much to gratify the friends of the oppressed; although it is painful to find, that some of the old leaven remains. We will hope, that soon the Convention will purge out the old leaven, and so become a new lump.

It is with pleasure that I find no one disposed to justify, or even palliate slavery. President Bates pronounced slavery the greatest curse of this nation, and Mr. Merrill said he was ready to pass a resolution, and call slavery a sin. And a large proportion of the Convention did pass such a resolution. We may then fairly conclude, that in the judgment, and by the decision of the Congregational ministers in the State of Vermont, southern slavery is a sinful institution—a curse to this nation. Here then we all meet, and cordially shake hands. Why then should not all take hold of the work and try to get rid of this sin, which is a curse to the nation?

I know not how it may strike others, but to me it is rather curious, that the gentlemen, who were the most opposed to abolition, were the most uncharitable towards the southern churches. They said a letter would do no good, would be useless, would not be published in the religious papers at the south, while the abolitionists thought: the southern conscience might yet be roused, that southern mind might be enlightened, and that even slaveholders might yet be induced to yield to the claims of God, and let the oppressed go free. I ask Christians at the south, which party have the most charity for you? those, that think you may be recovered out of the snare of the devil, or those, who think you incorrigible, and practically say: they are joined to idols, let them alone. "There is a point where the duty of remonstrance ceases," said Mr. Merrill. And have your northern friends arrived at this painful point, without even writing a friendly letter to warn you of your danger? Is this the way they love you? Have you not been wounded in the house of your friends? And will the wound be healed by the remarks made by Prof. Hough, "that you were sufficiently apprized of the views of the churches at the North?" Have you not met delegates from northern churches in your ecclesiastical bodies? Have not northern pulpits been open to your ministers? Have not northern churches generally received you to their communion? And have you not found the religious papers at the north generally disposed to prophecy smooth things to you? How then have you been apprized of the views of those northern Christians, who think you are dead, beyond all hope of recovery? "Is there no balm in Gilead? Is there no physician there?"

Well, but an Hon. gentleman says the Convention have no jurisdiction over the question. Why not? If they have jurisdiction over anything, it is over their own acts, the questions that come regularly before them. Over anything else, in the church, or out of the church, they surely have no jurisdiction, and never can have until the constitution of our churches is destroyed. The Convention of ministers is a voluntary association, and has just as much jurisdiction as any voluntary association, and no more. But this does not prove, that they may not take up, discuss and act upon any subject, that will be for their own edification, the good of their churches, or the salvation of a dying world. The Convention have no jurisdiction over the churches with which they are connected; yet they may with great propriety send them a pastoral letter, with exhortations, warnings, and rebukes. And on the same principle they may warn, rebuke, or exhort the churches in S. Carolina, or in Asia. Ministers of the gospel are the Embassadors of Christ, and may, yea, must do whatsoever he commands them, whether men, or churches, hear, or whether they forbear. Whatever Christ commands they must do; and this they may do without assuming jurisdiction over any one. The Synod of S. Carolina may indeed remonstrate with northern churches for interfering with the institutions of the south, and the church